M2572
Westown
Evening
May 17, 1975

[redacted]
Must Remain in
Transcription Room

~~M2572-Saturday-Eve-Westown-5/17/75-~~

MUSIC
MR.N: "So, may we have question tonight? And you always have to wait until you catch your breath How was this meeting? If you look back, would you consider Saturday a day that you have to consider how much, how much time was spent on work. If you add up for yourself how much you have been thinking about your spiritual life."

"Mr. Nyland?" "MR NYLAND"

"~~Yes~~." Mr NYLAND: "YEH"

"It's ~~HARTIGT~~ Helen Ramsey

HARRIGT "It's HARRIGNT

having a relationship or a relationship between inner and outer life and it seems to me that that's something that I tried to do without much awareness when I was much younger. That's what I started to do. That's what started me on some kind of quest and that's how I first saw it and I would really like to know how that fits in with CREATING an I because inner life are the same thing. Right? And THAT'S WHAT I really understood and and I guess I'd like a little more clarity about that, how it fits toghether."

MR. NYLAND "It's not so easy when one takes those theorems a little literally. For instance, if an I and we start ~~out~~ (FOR explaining how an I should function, we start out with something very special (MOSTLY MENTAL) that kind of quality that becomes aware, something that becomes (IS objective to us which then can speak or guide us. At the same time when that happens, if it does exist, and it gives information about what we actually are, there is a wish also for the continuation for that, so that the information becomes more continued for oneself. At the same time that was-

what takes place within a person is a rearrangingb between- of a relationship between ordinary thought and ordinary feeling and the ultimate aim, also on the part of an I, is to bring about a kind of relationship between these two functions in the mind and they start to understand each other a little better. Now the real reason why this I wants to do that is simply because between feeling and mind there is usually a conflict and what I feel I ought to do something in my mind says I shouldn't do it and with the introduction of inner life means that that what can take place at the present time undeveloped has a chance to change the potentiality into becoming more active. I choose simply my emotional or feeling ability first before I start to try to change my mind as a mental function. That I think is in the nature of the development of a manb because he first has his physical body and that is now developed with it's special organs of which the emotional is the first and then the intellectual. That is, at least in the ordinary case of a person who is unconscious and he ~~when he~~ starts to grow up his body comes first, then the feeling center develops, and afterwards the mind, that is during the period of gestation. When he is born, then it starts to reverse, and ~~that and~~ that which (what then starts inc) develope first may come an understanding of what is necessary for which then a very definite force is needed in the form of a wish which then produces within a man the full growness of himself as a more complete personality. The purpose of an I is to take charge of these kind of devhopments so that instead they are consecutive that they become at the same time they are devloping equally (and) you might say simultaneous. And so although the emphasis remains on the development of one's inner life and that is the way we start in that kind of development, it always means that the mind still has to follow in the further understanding necessary for the more complete development of

because it is much more accesible to us so to start. Inner life as a whole, starting with the changing over of the feelings into an emotional state, starts to take in much more of my personality and in the beginning of the development of the influence of an I the emotional state starts to take the upper hand regarding the conscientious efforts and also the deecision by means of conscience of what is right for the further development of the person. So, because of that it is not so easy to attack, as it were, the mind, in the way it is. You first have to overcome the difficulty of making the emotional center function independently from the physical so then the emotional can give commands to the physical itself. So the way of development, although it starts under the influence of an understanding, as represented by an I functioning in the mind, it is just sufficient to indicate what ought to be done and when the accent is transfered to the emotional state and the further development of That. As it were, when the I starts to open up to a ~~further~~ possibility of development the emotional center starts~~e~~ to function on itself and allows then this I to come, as it were, to inspect it and many times we see that as if an I starts to penetrate into the essentiality of a person and finally one hopes to reach what we call magnetic center in order to fulfill this real function of making a combination between the mind wishing to become conscious and the feeling wanting to become emotional so in that sense the inner life is really empasized after the ~~of~~ WE KNOW A LITTLE BIT what it is about what is the real meaning of work on oneself and then it becomes parallel because when once this notion has been established and it is not theory and I mean by that when once one knows that it is not a matter for oneself to see what one can become but it only is possible to become a real self in relation to that what is the totality of life existing and that a feeling differs from an emotion by the INCLUSION ~~increase~~ of the states of life

existing somewhere else and finally ending up in the existence of total life as represented by God then one sees that there has to be a constant exchange betw en that whcich a man wants to live as inside and that which an emotion wnants to give as a pushing of force which then becomes Does that helpa a little?

Helen "A little bit.?

MR. NYLAND "It is a little bit confusing, yousee, because one starts to work with certain things that are not understandable for a person in his types , but one starts to talk about Work, one wants to explain it and for that you need an I to understand the function of what is really meant by a higher functioning by itself which then can start to give, as it were, light for that what further has to take place. When once the mind is affected in that way, understanding a method for Work, the empasis is then placed on the wish to Work and as a result the emotions will develop.When both are devloping at the same time with an interchange between the two, there is a relationship between the mind itself in thinking and that what is feeling in feeling and what will develop is an emotional state becoming a resultant of a wish to ~~becoming-a-result-~~develop one's inner life. That is why I talk about a conversation betwe n them. It is as if after some time, those two different functions which are now potential look right to grow up develop in order to reach a better understanding between the two and so that what is 'I', as it were, starts to divide its attention, this the mind, as it were, in clarity to that which in an emotional state to ~~educate~~- indicate what is really necessary for the change of a person and there you have the relationship between the 'I' itself and the development of inner life."

Helen "How is this related to the idea of outer life feeding us because.. "

MR. NYLAND" Outer life is managed by the mind to see what has to be done

with one's life on earth because the mind receives most of the impressions from the world and are translated in the brain into thoughts about oneself. That is what we call outer life. Much of that which we do as manifestation is directed by a mind functioning in accordance with what we call knowledge of oneself. There is a wish all the time for oneself but in the beginning what a man is is limited in his scope of his wishing. Much of the time it has to do with what he is himself and what he wants to do for himself and his mind is much more capable of taking in that what takes place in the outer world. It's not that the man does not feel in touch with the outer world but it is not as defined for him as it is possible to define it in a mental center. So the outer world gives us information about oneself and forms of energy in the form of impressions and comes to us through the five sense organs. Most of the energy is taken from that because it is not the energy from breathing and it is not the energy from the body itself. Our relation to the outer world is our impressions of it and it causes within one a reaction which is an enerty which then can be used for the further development of a person in his unconscious state. When the development will take place in the conscious state or in a conscious direction, the mind only has to give guidance for that what is needed, and I say again, the empasis is much more on the wish for development and then it becomes much more pronounced within my emotional state and that I call a development of my inner life. I hope it's a little clearer."

///"Yes, it is. I'll chew on it for a while becuase I.."

MR. NYLAND "Keep on thinking about it, what really takes place within yourself when one becomes interested in Work and how you then start to look at yourself and what is really necessary for the continuation of the wish to create an 'I' must come from something that is within you. It is not something that is dictated, as it were, by the mind as it functions now, because the mind is limited by the reception of what can come in as an impression by means of five sense organs and there is very little objectivity even in the reception of that. The real reason why a person starts to function with mind and feeling is because these centers are undeveloped or have the potentiality for further developmente and the reason why when they can change then they

can affect then the totality of a personality in using then the body for the expression of the manifestations as indicated by new consciousness and new conscience."

//////" And the discipline for this would be Work according to A B C and sensing?"

MR. NYLAND " It is only as a result of the introduction of something more that we call Work. Otherwise they will continue to function in an unconscious state in relation to each other like they always have done ever since you were born because the introduction of objectivity is really something quite different from ordinary unconsciousness. That is why there are, then, changes possible. In an unconscious state the changes really don't take place and only an aquisition of a little ibt more of knowledge and a little bit more ability to feel but there is an end to that similarly as there is an end to the growth of the physical body there is also an end to the growth of the feeling center and there is very definitely an end to the aquisition of knowledge in the brain. I should say that a little differently because I can keep on putting more facts into my brain but it will not help me in the understanding of my personality. It will only embelish the brain itself. It won't flow over into the totality of the personality. I get stuck in the development of the three centers at a certain time. The first one that gets stuck is the physical body; the second one that gets stuck is my feeling and the third one that gets stuck is my intellect and that is the way a man is when he continues to grow up in life, that is when he lives a little longer. There's very little that takes place as a change for himself that is useful and even at some time you might say the feeling gets tired and the mind gets tired and then he reaches a certain state and reaches nothing else but a repetition of what he already knows and I call it a rearrangement of the different functions withing the brain and within the feeling. As soon as something is introduced that gives the possibility of further growth only then could such changes take place ~~that~~- of what we talk about."

_____ _"How do you know in what direction your feeling has to go in?"

MR. NYLAND " You really don't know."

_____" You mean it's groping in the dark?"

(Sort of)

M2572

MR. NYLAND" Yea, I think in the beginning it's very difficult to know what the direction is. For that you have to have first a clarity in what is meant particularly as a result of Work so that then the motivations for Work can be understood by certain experiences that are in line with that original motivation . For instance if the motivation is that I wish to grow, what do I really mean by it? It is simply a growth which enables me to become free, as we say, from the bondage of earth. We say that in such a way that the bondage of earth means I am limited in the growth of the three centers and if I now look for that kind of freedom that then I wanted to devlop the possibility of becoming free by making that what is potential active for me and we use the words consciousness and conscience for that. So you see the more I now first wish to Work on myself in order to become free, the more I make attempts for that kind of freedom, the more I'm going to introduce objective values the more I will define for myself which direction I should go and all I wish is freedom, as soon as I start out by becoming active in the sense of the application of Work itself and the introduction of objective values more knowledge is given to me which is changed into an understanding. The understanding is really that that what is the level of my being is now taking over instead of any one of the three centers and it is mostly the level of that being that will continue with the motivation and will continue with an understanding of what is right in the direction of further growth. So you see the changes take place as far as the personality is concerned first to make the three centers become more unified in their aim. In the second place the aim that is then defined by all three is the formation of a being on which one can rely and this has a different quality from an ordinary person where the three centers are more or less separated from each other although they have learned how to work together without too much friction and the third reason is that then gradually a being will start to take over the motivation for one's life and will then, as it were, give instructions which come from the higher level of one's being and goes over into the functions of the three centers.

understand what I mean by being. It is a level of a personality which

is for the sense of activity is as much combined by having the three centers work together as well as they can but then the three centers themselves are limited in their further growth the level of being is also dependent on what level of being it can reach. As soon as you introduce into your two centers concepts that have to do with an objective world it starts to affect your being as such in receiving or being, as it were, or having or acquiring different properties or qualities and different properties. A being what is affected by the growth and the changing of the centers and the ultimate aim will be a homogenous understanding between the three centers and then they can then start functioning for a common aim which means the level of one's being has to be raised. When that takes place the functions of the three centers become different and they then have the wish to join together into a unity instead of being separate, as it were, as partners and that has a tremendous influence on the level of one's being and the understanding of a person becuase in that particular process the three centers will be fusing with each other because they know and at the same ~~time~~ kind of quality which they originally didn't have.In the subjective world there is not that kind of quality that can fuse. They have to function separately and a human being on earth will always remain a three centered being but when he introduces objective values the quality of each of three centers is affected and they finally will form a relationship ~~with each other~~ between each other on the basis of that kind of similarity. When the fusion process can take place and make out of the three centers one unit which then is represented in the level of the being of such a man. It becomes a very interesting problem to think about because then what is the relationship of being comparared to what it was before. When the centers can actually fuse together they will form a unity and different properties of any of the three centers. In an unconscious state it doesn't take place because the level of being in independent of the quality of each of the three centers and that remains the unconscious state of a man. The introduction of objectivity changes the centers in their formation and will become more homogenous. As a result of that kind of fusion which is then possible it's quite different from having a partnership. It actually is a process in which the three centers are combined and then make an entity which has different properties

from any one of the three centers and the difference of properties is dependent on the sight as given by objective values. You see it is interesting because then the level of being becomes separated from the three centers. Although there is a connection it is not always necessary to use the three centers by themselves. Many affairs can be settles on the level of being but the level of being is then higher that is it has more information and that which actually is objective and, as it were, belongs to a different world, but at any one time, in ~~that combination of~~ state of combination of consciousness and conscience and will and the level of being being determined by that, it is possible that anything that takes place on the level of being can be sent down to any one of three centers for further functioning whenever the requirements are there as let's say for manifestations on earth. Too philosophical now? Let's leave it there, all right?"

"Yes."

MR. NYLAND " Now we are quite a distance away from practical application."

Laurie ."Mr. Nyland, it's Laurie.

MR. NYLAND "Yea?"

Laurie I have a question concerning my experiences over the last two weeks."

MR. NYLAND " A little louder, Laurie."

Laurie " Over the last two weeks I found that in order to work, I had to completely withdraw from ordinary life and when I do that to become very simple and when I go back to , for instance, the Bakery , I've been taking fifteen minutes off like you suggested two weeks ago, that when I go back, when I try to make attempts again during the day, the results are that I do a lot of thinking and I can't really apply what I've been to in very simple conditions."

MR. NYLAND " When you withdraw you only create a simplified condition for yourself. In what kind of simplicity you if you can work. I compare it with a Sunday and not with a week day. When you go back again to the bakery, yo 're back again on Monday, Tuesday and Wednesday and so forth. That is the conditions are not that simple. You have to find, at the periods that you are in the bakery, also times or periods when your life is simple. The total bakery, as it were, is complicated because you have to do certain things that require a great deal of attention and even energy. But in that parti-

cular period, whenever you are busy, there are also moments or periods of simplicity. For instance when you are busy doing things with your hands and kneading bread and putting it in the oven, after you have done that, you enter into a simple period. First, perhaps, see that everything is all right, but you're not active any more in a physical sense. You just stand and then maybe you walk a little and before you start on doing something else that again will engage you, then you use that period as if it was a simplicity period which you can use for Work. We always have to select the moments which are best adapted to the amount of energy and wish you have for Work itself and when the wish is rather small that it can only start to function when you are surrounded by simplicity and you yourself are simple, you have to introduce the wish to Work in such times when there is also simplicity which you recognize yourself as an opportunity for wnating to Work and so , during the day, you take certain periods when there is that simplicity, reduced, as it were,that you are not as active, like I say, walking or washing your hands or simply selecting something from the shelf which doesn't engage you as much as making bread and you start to apply it in those moments where you can have at least a chance of a little bit more sucess.When it becomes busy again for yourself or your thoughts are running around that you have to do this and don't forget something else then again you're engaged in an activity in an unconcious manner and you cannot do very much.Or perhaps later, when this 'I' starts to grow and becomes much more of a or something like an entity being much more with you as a result of your own continuous wish, may it be possible to overcome the conditions of Monday, Tuesday and Wednesday for the whole day. But you see the direction in which it can be solved?"

Laurie "Yes."

MR. NYLAND "It's almost a question gradually, we call it common sense, of working at the time when you think it might be succesful and not to do it as yet at the times when you know it is already wrong because you would be completely unconscious even if you tried with the best of intentions. And that is true for the whole day. When a person is busy, he's not always that busy. There are very definitely moments or even periods when he is quite free from impressions of ordinary life and when that is, you might say, has been reduced as a mental function,

there's much more opportunity for an 'I' to be there without interference from the thought process. Ah, you see that?"

Laurie "Uhhu.

MR. NYLAND " Shake hands with a person and when you are ready to let the hand go, hold on just a little longer. At such a time you can become aware of yourself standing there. You can make many moments of simplicity for yourself by stopping your regular activity as in many times when you go through a door or when you want to do certain things but you don't do it right away and you stop before you open the oven. At such a time, we say it simply, one can come to oneself because you break the monotony, you break the mechanicality, you break the unconscious state and there is a possibility of entering, of something more objective at that particular moment. It will not last but it will,as it were, break the ice. It will introduce elements which have not been there before in ordinary unconsciousness and if the unconscious state is like a sleep it will make your eyes , comparing it with that, whimper a little bit almost ready to open them but not as yet complete. It's much easier for the attempt to work at such a time. I mixed the metaphores now but I hope you know what I mean.Try it not too much in the Bakery. Try it in the times that you have every day when there is really a good possibility, before you become engaged in your activities. Your head starts to swim and there are too many impressions . There is a business answering telephones, you have to talk to others, maybe you have to wait on some customers and so forth. It is not the right time to make attempts for Working Develop the 'I' first; then there is a good chance. When the 'I' is a little bit more grown up, you can expose the 'I' to difficult conditions on the part of yourself and gradually you will make inroads into your active life by having the chance that an 'I' could continue to exist regardless of the other functions which are unconscious keeping on going. In other words, the maintanence of yourself might require very little energy , there is a chance of a part of the energy which you do have, to be expressed in the wish to Work and in that way there can become a balance , gradually changing over into giving more energy to the wish to Work and the other energy is just sufficient for doing what you are doing. In difficult situations, the best way is simply to keep on-- to walk and forget where you came from, forget where you are going, just walking. Eliminate the thought of what you have done, eliminate also the thought of the future, of

what you may have to do. Just simply walking at that time. It breaks mechanicality; it introduces simplicity and you have the chance to maybe, even, as we say, to see yourself. Of course it's applicable in many, many more ways, you know, Because walking is only one of the means by which you can break such mechanicality. A person talks, you have a conversation. You slow down at a certain time; you break the mechanicality of your speech. You wait a little bit and have a pause; you think,maybe or perhaps it's necessary to consider what kinds of words you want to use or how you want to express it. It is a chance for you to see that that is taking place and knowing what it is for, you don't have to be affected by identification. All right,Laurie?"

Laurie ."Yes."

ElaineKnight "MR.NYLAND?"

MR. NYLAND "Who is it?"

Elaine Knight ,Mr. Nyland."

MR. NYLAND "Yes,

Elaine Knight "I've been attempting in the last couple of weeks, since you've been talking about it, to Work in the way of participation, that is to see, what I am andI find that I start my day, for the first part of the day making just simple ABC Work attempts in order to reaffirm for myself and to strenghten for myself what I know of 'I' and its function and how to create it and I find that at those times I'm now able to have something really quite pure in the way of a moment of awareness but then when I go to attempt ~~-~~ to make an attempt in the way of participation I find it's very much now like when I originally started to work, that there's a little something there but that a great deal ~~bit~~ of it is clouded over with thought or feelings and my question is: Now, is ~~t~~ there something else which could be done in that kind of an attempt or is it just that I havesomething more to learn for trying to work under new circumstances?"

MR. NYLAND "No Elaine, Practice makes perfect. Of course it is a different way that is there is a different period compared to a previous one. When one starts with will in this observation process is set in motion, it is as if one goes from the outside of one's life to the inside. That is the direction really that first it will become more essential for oneself; the realization of what one is doing, a certain kind of a judgement as a result of an objectivity being present and particularly when it can continue to exist for a certain lenght of time, you will have

more and more information about yourself, more and more essential information because much of the superficiality fo one's life is sometimes not worthwhile even to be considered by an 'I'. An "I' is of a higher quality than the superficiality of oneself and that is why an 'I' wishes as much as possible to enter into one, become more acquianted q with the essentiality, finally, you might say, ending up with that which is really the most essentail one's magnetic center. As the of an 'I' going more and more within now we require participation. That means you have to go back from where you were at the center point of yourself, assuming that one even can get there to return through essenciality and finally ending up in the superficial world of your outer circumference. All during that time. the 'I' should be there and scrutinizing that what it finds, going from that what is completely simple as magnetic center's non-dimensionality , gradually entering into a sphere of essentiality where there is a little bit of something we call time, something we call space, into the totality of space and time as expressed by our outer life. And so it is difficult when you turn a around, you go a different direction, return, as it were, it is not one continues, I've said it, it is a point when you reach the center and it doesn't make any difference in what direction you go. It's always the same, but it processses that I start from something that is simple within, when I say there is an 'I' meeting my magnetic center. Now I go back to the perophery of my ordinary life. During that process an 'I' has to remain with me and before you can actually use it as participation in my daily affairs, there is a process necessary for the acquiantenship of an 'I' in returning to the perophery through my essential being and that takes quite some time, but it will be reached when one continues to do it but don't be impatient about it, because participation is a very, very long road. You lose many times your 'I' because you become involved in the wish to participate when the 'I' for that purpose, even throretically speaking has to be quite grown up before participation can really become effective. You can only do it when you do the most simple things like lifting something in which you wish then this 'I' to be present while you are doing that lifting slowly partly because that you lift or the way you are is not subject to any form of criticism. Therefore the 'I' can remain, but whenever one becomes

engaged in the outside world in ordinary manifestations there is constantly a feeling in your mind which starts to interfere with the existence of an 'I' and the process of that identification when you return you want to participate, there is no possibility for an 'I' to remain in that participation process. IT's all taken over by your ordinary existence and becomes completely unconscious. I say a little more about it.We talk about participation in order to round out what actually should take place, not in the end but in the process of development and many times when one hears about it one wants to assume that it is possible to do it. It's the same way as when one goes from participation into experimentation and I only want to mention that because this whole process of gestation , of becoming acquianted with Work takes a very long time before there is really anything that really can be born for oneself in the form of the continuation and the permancy permanancy of an 'I'. The 'I' also has to devlop and it is impure to start with. When one reaches a state of purity it is very seldom for any length of time. It just happens to be at one moment pure and I must not make the mistake of thinking that it will remain pure. As soon as I've said already it is pure, it is already dirty by my mind saying it is pure. Try to understand it because as soon as I start to describe that what is taking place as a state of myself I describe it in an unconscious way. The question of participation gradually preparesme for a different kind of world in which these kinds of sayings don't have to belong anymore. If I am interested in spiritual existence, the conditions for spiritual existence and communication is entirely different from my ordinary physical world and as soon as I start to define again and again , and it may be quite right,the 'I' may be pure, but it does not mean it continues to exist cause the fact that I use that means that I am not as yet accepting the fact of something existing without words, without concepts. That is a very difficult process that one has to learn much more what is this kind emotional state in which communications are taking place without any further description and particularly when it comes to the development of the mind where it really has to function intellectually without having any desire of extending it by means of talking about it. The whole idea of simultaneaity has to

be gone through; the toality of impartiality has to be understood and so the question of participation is there and it is in the direction of participation that we want to go but the development of a man before he becomes free from many of his unconscious states, his thoughts and his feelings, many things that have to be routed out that are too tight and that still will hold on and I don't want to give up many traits of my character. Some go very deep. I don't get rid of them that easily. And don't forget participation has to take place in the ~~ordinary~~----- condition of my ordinary state of mind and state of feeling as I know them to exist on this earth so even the participation process is subject to such activity. All of that makes it difficult; it does not mean that I don't want to think about it and want to make attempts ~~at-it~~, I think it's quite right. That's why I say practice makes perfect.But I could say a tremendous amount of practice will make you a little more perfect. It is really that kind of relationship. It is good to have it and make an attempt because it gives you an idea where you want to go and the fact that you find out that it's difficult does not mean that one wants to stop. It might even encourage a person to do more because the more enrgy you want to spend on something that is difficult the more you have a realization that if the difficulty can be overcome, the more the real gain will be.In these affairs of Work, it is always a matter of expending, of using energy which becomes more and more difficult in order to reach that what is of more and more value and the determination is made that I want to reach a higher value and I have to pay for that in the form of energy spent. That is why one says I have to die in order to live. Those are the two extremes and I don't get anywhere unless I'm willing to die for such a thing because otherwise I simply remain in the realm of my unconsciousness with good thoughts and good feelings but not the experience of that kind of freedom. Participation simply means a building up of myself to become a form for the expression of myself as consciousness and conscience and mostly conscience.When I come to the periphery I can start to express my real consciousnesss. I hope you see it that way without getting discouraged because when I talk even about experimentation it's a long kind of a thing and even before that is, I mean to say, when it is finished with the expermimental period only at that time something is born. It is all gestation that what we do here on earth. It is very difficult to continue and bridge the state

of Fa in development of a Soul and when I say that Fa is realy the representation of conscious labor and intentional suffering ~~that~~- then you see what I really mean. It is preceeded by participation, preceeded by the knowledge of myself as I am , and as I am acted, as I am walking. The participation is also as I am feeling, an 'I' being present then and as I am thinking, the'I' also again and again being present so that then at the end of that period of participation I'm ready to manipulate myself in conditions which are still possible for me and in the framework of my life and the framework of my personality and I have to have much more command in the first place to know that an 'I' can exist when my attitude is right and my wish is there and the second place that this 'I' is willing to stay with me regardless of my stupidities. It's all right, Elaine, but I only talk really about it to give more and more perspectives of what is needed. We talk about the development of an octave. We are at DO. RE and MI are the conditions of RE for participation, MI for experimental and that is only the little triad, the beginning of Soul, although the equivalent is the triad of the SOL,LA,SI of Kesdjan. If I empasize that, if I say that that what is now my feeling has to become an emotional state of myself that will help me in the participation process becasue the LA in the SOL, SOL, LA, SI,triad is the equivalent of the RE in the ordinary process for the Soul and therefore when that is an equivalent the LA means I am inspirational, I am inspired. There is in me such a wish to want to continue with Work in a conscious and consciencious state that I can overcome the difficulties that are in the way in the participation. If the inspiration remains, my 'I' will remain. Then I have solved most of the problems of participation and there the empasis should remain on the fulfilling of a Kesdjanian body instead of saying I want to participate. Participation is a long process and takes a long time before one even reaches what is meant by participation. I don't want to discourage you Elaine but I want to empasize that this is really quite a difficult task to wish to participate. I can do it at times also in flashes, very much like the beginning of Work but the duration of the participation means that something has to be present with me in my manifestations in the sense of time length, and there is, many times there is not enough wish. All right Elaine."

Elaine Knight: "Thank you MR. NYLAND."

MR. NYLAND. "Yea"

"Mr. Nyland?"

MR. NYLAND? "Yea?"

"Could you say something about aspiration what you just said?"

MR. NYLAND." Aspiration is really the SOL if we talk about the SOL LA SI of the Kesdjan. Aspiration I receive as an impression from the outside which something that I notice and then with the wish to have it become my own, I become affected and I say I want to aspire to that what is outside over there which is desirable. It's a good state that when one is affected, let's say aesthetically or seeing a little bit of an insight in the scientific world by which certain things are strung together or when I have not only aesthetic but an ethical problem for myself of becoming a good man or that what is really an art form that starts to affect me at that time that I have within myself a wish for seeing or trying to be able to do that what is outside of me and has been done and which affects me. So it presuposes a sensitivity. It starts to function more in depth when that what is received and to which I then think I want to aspire to, when it affects my emotional state in such a way that I now want to convert that kind of energy as received for something belonging to myself. I call that going over into LA because it means then there is an inspirational quality as a result of conversions of energy and the real reason for the wish to convert that is that it will enable me emotionally to become more of a man. In that sense the emotional state that has to be reached is quite different from my ordinary feeling about myself and it has to expand in this inspirational quality into taking in an a realization of life existing everywhere and by caring for that it makes me more inspirational to want to reach it. I have, as it were,at such a time, in mind, the possibility if I can follow that inspirational quality to the very end in developing, that then I, myself, would be a better use for the Humanity as a whole."

MR.NYLAND?

"MR.NYLAND " Always have to make the completeness of the triad. It ends in SI. SI is for myself the consideration of where the aspiration came from and what has taken place in conversion to inspiration, and the

reaffirmation of that what has affected me aspirationally to see if it is worthwhole for me to continue in the direction of reaching that where I was affected by. God can give me aspiration. When the inspiration wishes to reach God at the point SI I consider that as a necessity for myself in the continuation of further development of Kesdjanian body. All right?"

"Yes, NR. NYLAND."

Jim Temple," It's Jim Temple

MR. NYLAND "Yes Jim."

Jim Temple " In ALL AND EVERYTHING Gurdieff talks about digesting food in the physical body and the Kesdjanian body... "

MR. NYLAND " A little louder..."

Jim Temple "... digesting food for a higher level to provide energy, the physical body and using air for the devlopment of the Kesdjanian body. Is there a practical application of that?"

MR. NYLAND" No, No, wait a minute. I never said to use ~~ier~~ air for the development of Kesdjan..."

Jim Temple " Or food for the Kesdjanian body"

MR. NYLAND " No , food for Kesdjan comes from different places. It's not air. Air belongs to the unconscious state. Air comes in, if you know the little diagram at the higher level at the point where the impressions come in. That is, the air is a development of a person in an unconscious state where air comes in at a certain.oh, excuse me, impressions come in at a higher level. Air comes in at a middle level. It helps then to digest food that has been taken in in order to reach my brain. But that is only unconscious."

Jim Temple "But in a sense if I look at that, I read, I don't know how to breathe. You know what I mean?"

MR. NYLAND "Oh, it is possible that you don't know how to breathe well enough, to extract even unconsiously that what can be abstracted. As a result of Work there are three different changes that take place;first the digestion of ordinary food,solids and liquids and also the digesting of air and then the third place digesting of impressions. In a conscious state the digesting process goes much further and to stick with air if I'm awake and take in air I will extract from air certain components which I don't extract. I have said many times I extract from it the rare elemnets which are in it, and , not Helium, but the

different what we call rare gases. Are you familiar in chemistry what it means?2

Jim Temple. " A little bit, yes.So.."

MR. NYLAND " I can extract it because they are elements which exist and are not touchable in an ordinary unconscious state of earth and for many years they were ~~called~~ simply called impossibly even chemically to work with them. The reason is that in such elements rings around the nucleus was closed up and there was no way of getting into. They know now how to do that but at that time that is why they were considered a rarified gaseous state. In a conscious state that can be extracted for the benefit of ~~the~~- the body itself. For that I must know at what time I can extract it. The point of extracting in such a state when air is inhaled, it can be extracted at the point when the inhalation becomes exhalation. If at that time when that takes place within a man and he can be then conscious, in our sense of aware, he can extract from air that kind of food. That's the only time. Does that answer it?"

Jim Temple " Well, if I hear you , there's nothing that should be done except till that becomes available to you, till you actually..."

MR. NYLAND "I think it is a long process before it becomes extractable. For the time being, breathe in air as well as you can, as deep as you can, not only from your lungs but also your midriff. Breathe in very deeply;inhale, as you, if it is possible, hold it before you exhale, then exhale it very slowly as if you can control it and all the way until all the air is out of you and then again take a deep breath. But I don't want to say too much about how to use air and breathing for these kinds of esoteric processes. Make your body as healthy as you can by means of making the inhalation and the exhalation as long as you can at certain times. Not always necessary to do it in ordinary life. Are you interested in air? And breathing?"

Jim Temple. " I was looking at it anything that could be done practically. "

MR. NYLAND "It is practical but don't go over into the science of breath. Leave that to Yogi.

Gerald Kaufman. "MR. NYLAND? It's Gerald Kaufman. from Philadelphia.

MR. NYLAND "Yeah"

Gerald Kaufman. "About six months ago I talked to you in one of these meetings and you suggested that I try to be more effective emotionally

and to try to see the level of my life and where it was and I'd like to report onwhat I've done in the last six months.."
MR. NYLAND " Six months of "
Gerald Kaufman"Yes."
MR. NYLAND "Oh,why didn't you report earlier?"
Gerald Kaufman. "I think the most dramatic thing that happened was that there was a time when it was as if I found what I would call a Mars for myself. It was not part of my normal personality but it was something higher than my normal personality that was behind an emotion and it was.. "
MR. NYLAND "What did you say you found for yourself?"
Gerald Kaufman "A Mars, an emotional Mars."
MR. NYLAND " An emotional Mars?Oh.."
Gerald Kaufman "As I read.. "
MR. NYLAND "Do you know what that is?"
Gerald Kaufman "If I describe it could you tell me if it's correct or not?"
MR. NYLAND "Yea, go ahead."
Gerald Kaufman" Um,It was not part of my normal personality but it was a kind of emotion and it was a concern about myself and where my life was."
MR. NYLAND "No, that's not Mars."
Gerald Kaufman." O.K.
MR. NYLAND "Mars as an emotion, we used to call it a state of puff. It's a little English expression that comes from Orage. It is a state in which I'm ready to fight without fighting. To be prepared. It means that the totality of that what is energy is ready to be used but it is controlled. That is a hightened state of an emotion, ready to go but not allowing it to go and it's a very good state but it doesn't apply to what you mentioned.Well, never mind, it is a certain theory if it's to be compared with Mars or Saturn. Tell me, what is the result of your What is your report?"
Gerald Kaufman "I found that through this experience which I'm not sure exactly what it was but I believe that it told me something that was real about myself and that it helped me find where I was. I found I was very confused in a lot of ways, that my emotions were confused, that my intellect was confused and at certain times I did wish for something that would help me pull out of this state of confusion and as

I tried to put words on it there was a correspondance in the ABCs of work. It was only an occasional thing but it was almost available I would say, when I needed it or when I wanted it."
MR. NYLAND "Have you ever thought about your motivations for wanting to work?"
Gerald Kaufman " Yes, I have thoughts about it."
MR. NYLAND "Your real motivation and how strong is that wish as a result of your motivation To say it very practical, How often do you happen to think about Work and then want to Work during the day? How much is it with you because in that I think you are very much still confused."
Gerald Kaufman "Only occasionally that I feel that and
MR. NYLAND It's right and from my standpoint it's a little wishy-washy without being too critical about it, I think it has to do with the state in which you are as young man growing up and what is important , what is not important, you cannot yet make up you mind about it and then you simply say it is important to be interested in the spiritual development or even if one wants to take a responsibility for that part of ones life being spent in the development of that, you see you're quite far away from making up your mind about it. When it just happens occasionally that maybe there is a thought about the ABS and so forth it doesn't help at all. It just as much as saying Well, it was nice when I go to Philadelphia, there is a nice building there and I loke to see it and you tell somebody. It's ordinary, ordinary stuff you're talking about. We're talking about that is really not only much more value, but much more extraordinary, something that is in addition, you might say, to my ordinary life and that I feel that if My ordinary life has that additional kind of education to give it really a direction. When a person walks in his sleep he hasn no direction it's just a
and he simply is fortunate if he doesn't fall off the roof. And it's very much like that, you see. There is a little indication that perhaps you might be interested, a little bit here and there, perhaps tomorrow. You remember how Gurdieff uses ~~the word~~ - those words, maybe, perhaps, tomorrow, three words of the five that are necessary to learning the English language. And fortunately he ends it by saying, all right, How much have you read of ALL AND EVERYTHING?"
Gerald Kaufman " Ijust finished the second reading."
MR. NYLAND "Yeabut then you didn't read it well enough. Did you read it aloud?"

Gerald Kaufman "Yes"

MR. NYLAND "Did you let it penetrate? For yourself, you don't have to send it to me, will you write up that what you consider Work to be, first what it is, what is involved in it. Then what you hope for when you want to practice it, that is when you want to put it to an experience for yourself. And then, what is in the way of doing it, that is what is the reason you don't do it, cause you don't do it enough. Keep these things for three or four weeks right in front of you. Look at them every evening for five minutes. Be honest about it. If you want to look at it not just cursory, a glance but you really want to spend five minutes of the day to find out if you really have any wish for wanting to grow up in the sense Gurdieff means it. Just try to be honest. There's no reason, no reason at all to be half way about it or even one quarter or one eighth. There's no sense. Either yes I do it to the best of my ability or I know I cannot do it, I don't do it and I don't fool myself. Don't hang on; it is not right. Lukewarmness doesn't work out with this kind of Work. It's either I realize something must be done because I see what I am and that what I am is not right for becoming a man. If I want to grow up then I start to define what is meant by, as Gurdieff called it, harmonious man, a conscientious and conscious man. What is that kind of an image that I could have and if I see that as an aim then maybe I have a motivation. But, I would almost say, wake up to these facts and see them in the way they are. They are meant to be serious about oneself. It means I have to find out what are essential qualities of myself, what is really my life and do I want to take the responsability for it even when I'm young. It doesn't matter. It can start already quite early. That kind of serious attitude will start to determine that what you want to do during the day, even in ordinary life and you will get out of your confusion. Try to make aim for a day in an ordinary unconscious sense. You set out in the morning to do this and do it. And at the end of the day you find out you haven't done it, you must know why. That is the way to develop your conscience gradually, to make a promise to yourself and to fulfil it. Make it much clearer, Joe, it is not clear at all. All right?"

Gerald Kaufman "Yes"

MR. NYLAND. "Yes, good."

Rosalind "MR. NYLAND?"

MR. NYLAND. "yeh?

Rosalind "It's Rosalind

MR. NYLAND. "Yeh"

Rosalind "My question comes out of a discussion in a small group. We were talking about how much more powerful a Work attempt is if there's emotion in it and yet the reality is that many times Work is fed by feelings which, if I understand it correctly, are basically egocentric and we talked about and we talked about how do feelings become emotions..."

MR. NYLAND "Darling, it's very simple. I wish to work and it changes, I wish to God I wish I want to Work Or sometimes we say, by God I am going to Work. I use that name and then I'm reminded what I should have in my mind. The continuation of my life regarding my self in relation to that what is outer life, in relation to that what I'd call God as the highest level that I can even have any thought about. When I make it that simple and also that serious then I will work and I will understand why I can have a wish in his name.You understand it because many times I talk about wish to Work is like a prayer. I have to be serious about what I really want to do with my life. Otherwise if it is not serious to start with I won't continue. And if I do it a little haphazzardly and half-way as I said to you, it doen't function. It is like spoon-- asand dune or moving the sea water, you know with a spoon. It doesn't work; it is useless. My energy has to be such that I have the capacity for doing what I'm able to do at the time. I do that hundred percent. It does not mean that what I'm doing is worth much; it may be less than one half percent. My energy has to be hundred percent, totaly, .When I do that you will find that it will go over into an enotional state becuase your feeling is not interested to become hundred percent for oneself. There's always room for something else and you know you cannot live with hundred perdent selfishness. and there is an opening for something elseWhen that enters it is of a different quality for the benefit of others. Look at your children you already do that, look at when you make a meal you do it for someone else. Whenever you're in contact with anyone who is any kind of relationship do as much as you can for someone else not for yourself and face it once in a while. It is not that difficult. it is not difficult for you. At the same time you say, but my God, I'm going to Work also. So help me God ~~attempts~~ sometimes attempts for Work can be ended by that. I make an attempt in the sincerity of-- in the state in which I am. I said I want to really, I want to Work. It is difficult and there are obstacles and all the time some objection from somewhere and by God I'm not going

to fall down; I'm going to suceed. I want to do it and then when I've done it and I still think that it wasn't good enough, you simply say so help me God, I leave it. I hope that then there is some possibility of something else helping me because of my attitude. This kind of openness has to be in my Work. Whenever I say that I want to Work I have to be open to all kind of coming within which I wish to translate within myself into that real wish we talk about inspiration. Then it will have life because the conversion ~~of~~ has given me energy and the emotional state will give me really all the energy I wish for myself to see that I get out of my state of self contentment. You see, Roz."

Rosalind "Yes."

MR. NYLAND " Slowly and slowly, one foot after the other, don't try to run. If necessary stand still sometimes, then move your feet and then again and again but this continuous process, this pressure that has to be there, not a little bit and then nothing, just a little. That will give really the result. All right?"

" MR. NYLAND?"

MR. NYLAND "Yea."

Solomon "Sid Solomon from Philadelphia."

MR. NYLAND " Philadelphia is represented."

Solomon " I find that..."

MR. NYLAND "On your way back, talk a little louder will you."

Solomon " I'm getting more interested now in being with other people..."

MR. NYLAND "No your interest should be in the Philadephia group. You're going to lose a couple of people . You're going to be one of the few. Your interest should be to try to get people with whom you can talk about Work so that there is some kind of exchange which gives you more, that sometimes you may have to formulate for others when they are new what is involved in Work. That will help you a great deal to find out for yourself what you really know. That is the task at the present time if you want to have a l ttle bit of a group in Philadelphia. I got your note; that's how I happened to say it. If you're not clear don't think about continuing with a group or don't talk about different things unless you're clear. Listen to some tapes; read ALL AND EVERY/ THING until there's clarity of what is meant by Work itself and what is

Work on myself, what do I have to do, not think and not feel. Just make attempts like that , very simple, then correspond with whoever answers Philadelphia. Don't let's talk about anything else."

Solomon "O.K.

MR. NYLAND "All Right, yea?"

Solomon "Yea."

MR. NYLAND "Yah, good."

Paul Cavelo MR.NYLAND, Paul Cavelo.

MR. NYLAND "Who?"

Paul Cavelo "Paul Cavelo."

MR. NYLAND "Yes Paul."

Paul Cavelo " In trying to find simple times to Work, I find myself, even at, even when I wake up in the morning caught up in the day. It's almost as if I'm dreaming about the day even in the night."

MR. NYLAND " Will you think of that outside your bed. Stand on for a little while when you get up./ This is all nonsense. I don't believe it. If I have a little bit of an aim I go after it to the capacity that I want. I don't have a sideways. I have an aim, a little bit but it is an aim for me. So don't talk like, don't talk that you're wishy washy."

Paul Cavelo. "That's right"

MR. NYLAND " Either you grow up and you do something well, whatever it is, even if you pour a cup of coffee. You do it as well as you can. When you wash your hands, you wash them. When you drink your coffee, drink it slowly. When you shake hands with someone, mean it. When you want to say something, be definite. Whatever it is small things; that is the way we learn to become a man, for visitors who then might be interested in Work on themselves. All that wishy-washyness of what is this and that and I'm this kind of a type and unfortunately my Saturn is in the wrong place and...Don't pay attention to it. I'm alive, and I eat and sleep and I drink and I walk and there is something there that I call I wish to become a man. Then I become a man when I do this and that and the other and I want to do it and I do it right as well as I can, complete. For a whole week I will take that kind of a task. The next week I'll take a task . I will do it as little as I can. Still I will want to keep alive so I eat very little, I sleep very little, I do that what I can do as my capacity and energy I have. The third week I think of ervybody else but myself. I just consider all

my friends, all the different enemies, my father , mother and all the rest and I do for them what I want to do, not for myself. I consider them. That is for the third week. At the end of that you can go back again to the first week. Do these things so that you get over this whole state of I call it wishy-washy. It's nonsense. It doesn't belong in Work and you will never Work unless you get over it. You have to have a little bit of an aim, small aim, all right, it doesn't matter how small it is, as long as it is positive. When you write a letter, write it in legitimate handwriting. I don't know what your handwriting looks like but make attempts.of that kind. When you hammer something in make sure it is hamered in right and when you have it according to measurements. What do you do in daily life?"

Paul Cavelo "What do you mean? YOu mean, as an occupation.."

MR NYLAND "In daily life, what do you do?"

Paul Cavelo "As an occupation, you mean?

MR. NYLAND "Yea."

Paul Cavelo " I cut hair."

MR. NYLAND "That's good. That's wonderful. Could you really when you stand there, you have to see what you do with a pair of scissors. I think it's wonderful. It's a very wonderful occupation in which you can really Work on yourself even while working on someone else. But you understand what I mean Paul?"

Paul Cavelo "Yes."

MR. NYLAND "All right. I hope the next haircut will be perfect."

Katherine Parás "MR. NYLAND?"

MR. NYLAND "Yeh."

Katherine Paris." Katherine Parás from New York

MR. NYLAND "Yup."

Katherine Parás " Of recent, my attempts have become much more simpler. Umh...

MR. NYLAND "Good."Yea"

Katherine Parás "And as a result there's much more aliveness."

MR. NYLAND "Also good"

Katherine Parás "What's the next step?

MR. NYLAND For this aliveness to become more simple. Maybe the result will be a happy state. From a happy state you will see much more possibilities. It will give you hope. It will give you inspiration for wanting to reach something that was not reachable before.All of that

leads to the possibility of accomplishment of something you can then, when you accomplish it, can stand on from where you continue to climb the mountain further. Use it to the best of your ability, not indulge in, don't become sentimental, but just use it for your life as much as you can on this earth. Again I say, do it as well, whatever you do, as well as you can and then leave room within yourself so that other thoughts and feelings enter regarding your neighbors, regarding people you associate with, retarding that what you read about and perhaps almost think about it a little bit and let it penetrate about the difficulties of the Middle East of Vietnam or politics or crookedness or things of that kind. Then, let enter that what will enlarge your own world. What is it that will give perspective in your own world, that that will really make you see that you belong in that world and can enlarge it and use for that material which perhaps comes from different sources with which you are partly familiar and you want to and let it enter. Sometimes I say hero worship is very good when it can be turned within with a desire through admiration of the real hero, that one wishes to become like someone who has gone through the difficulties of his life. The inspiration you get from that is turned within yourself in any kind of attempt you can make to wake up as often as you can during the day and to hold on, if there is an 'I', ~~if there is an 'I'~~ to hold on to that 'I' because you have a wish and again and again becoming extremely simple when you know that it may disappear and you don't want to disappear something as if you hold something quite tenderly and you don't want to break it. All of that is inherent in simplicity of life and an honest desire to understand what is the value of your life for yourself and the creation of your own world. All right, Kathy?"

Katherine Paris "Yea"

MR. NYLAND "Be infinitely grateful that you will be able to do what you are doing, constantly seeing, asking, why is that I should be doing this which gives me this simplicity and this pleasure."

_____ "That's it, huh?"

MR. NYLAND " Yea. Well, I don't know what we will do for tomorrow for Sunday, if I still want to talk is different. Drink to Gurdieff will you. I'll play a little."

Transcribed Rita Herman

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